

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Office of Publication: 124 E. First St., Dixon, Ill. Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul-Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism

VOL. XI, NO. 2

FRIDAY, JANUARY 14, 1949

United States 1 year \$2.00; 3 years \$5.00
Canada and foreign 1 year \$2.50; 3 years \$6.50

Choosing a Bride

By REV. JOHN LINTON, B.A.

Wheaton, Illinois

"And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go."—Genesis 24:58.

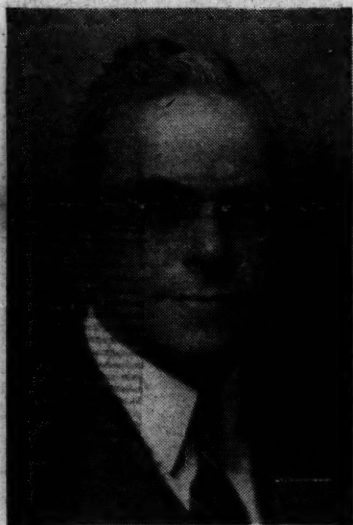
There are two views concerning this book which we call the Holy Bible. One is that it is a merely human book and is the record of the highest and holiest thoughts of men in past ages concerning God. The other estimate is that it is not a merely human production, but a divine revelation, and is the record of the unveiling of God's mind and purpose concerning man, given to men specially chosen by God, and so guided and inspired by God to record that revelation, that what they wrote is the very word of God.

Assuming for the moment that this second estimate is true, then inasmuch as the Old Testament is preparatory for the New Testament, and because all things are known to God from the beginning to the end, it is, therefore, reasonable to expect in the Old Testament some preintimation of the great events recorded in the New

Testament connected with the first coming of Jesus Christ. And that is exactly what we find. Upon the stage of Old Testament history we see enacted most of the great events that gather around the redemptive work of the Son of God. On the stage of human life there stood men who were themselves preintimations of incarnate God. And so true is this, that I venture to say there is not one major event in the life of Christ that is not foreshadowed and set forth in type and symbol in the Old Testament. If this be true and can be proven, is it not established that the Bible is a divine revelation and not a human exploration? It will be my happy task in this message to show that this is so.

There are sixty-seven verses in this chapter and the mere length of the chapter in this important book of beginnings would suggest that underlying this old-time love story there must be some hidden spiritual meaning or type. And that is just what we find. This old-time love story is a picture-prophecy of the greatest of all

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Rev. John Linton

THERE WAS ANOTHER DOCTOR!

The boy had fallen, running home after school, and skinned his left knee. It was no more than a scratch—there wasn't even a rent in his trousers—but by night the knee started to ache. Nothing much, he thought, being 13 and the sturdy son of a frontiersman. Ignoring the pain, he knelt in his nightgown and said his prayers, then climbed into bed in the room where he and his five brothers slept.

His leg was painful the next morning, but he still did not tell anyone. The farm kept the whole family relentlessly busy; always he had to be up at six to do his chores before school. And he must be thorough about them or he would be sent back to do them over again, no matter what else he had to miss, including his meals. In their household, discipline was fair but stern.

Two mornings later the leg ached too badly for him to drag himself to the barn. It was Sunday and he could remain behind while the rest of the family drove to town. He sat in the parlor and half dozed until his brothers returned from Sunday school.

Mom and Dad did not come home with them because Sunday was parents' day off; the boys did the housework and cooked the

big meal of the week, white father and mother stayed on for the church service.

But by the time dinner was ready the boy had climbed into bed. The shoe had to be cut off his swollen and discolored leg. Why on earth hadn't he told somebody? Go quick and fetch the doctor!

Mother bathed knee and foot and thigh, applied poultices and wiped the boy's sweating forehead with a moist, cool cloth. She was an intense and vital woman. Confronted with this angry infection, her manner remained serene. Mom had nursed her brood through accidents and ailments from toothaches to scarlet fever; one son she had lost, but that only made her calmer and more determined when she had to fight for the others.

Old Dr. Conklin examined the leg and pursed his lips. "It's not likely we can save it!"

The invalid sat up stiffly. "What's that mean?" he asked huskily.

"It means," explained the doctor gently, "if things get worse we'll have to amputate."

"Not me!" stormed the boy. "I won't have it! I'd rather die!"

"The longer we wait, the more

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"Prepare To Meet Thy God"

Amos 4:12.

By L. R. SCARBOROUGH, B.A., D.D.

Late President and Professor of Evangelism in the Southwestern Baptist Theological Seminary

I want to speak tonight from a very brief text in God's Old Testament. It is a command. It is by the authority of God and Jehovah, Who made and keeps the world. It is more than a command. It is an invitation backed by the wisdom and loving power of God. If you do not really hear my sermon, and if you hear it and forget it before you leave this crowd, I pray you that you will let this text remain in your heart. It is easy to remember. It is the 12th verse of the fourth chapter of the book of Amos. "Prepare to meet thy God."

God is the only one that knows us. He knows our beings; He knows our future. He knows our weaknesses. He knows our dangers. He knows our enemies. He knows the perils that crouch at the door of our souls. He sees the ending from the beginning; and knowing our sins and our weaknesses and our dangers, God says, "Prepare to meet thy God."

This scripture very clearly intimates that men are not ready to meet God when they are born into the world. Some say that men are born innocent and without sin; but God says that every man is "conceived in sin and born in iniquity." God says that every man is "estranged from the womb." You are not prepared to meet God when you come to the consciousness of sin. You need to prepare to meet God. This scripture very clearly says that men must meet God. There are four spheres in which we are to meet Him.

Meeting God in Four Directions

One is in life. With these lives that we have, with our sins, with our weaknesses, with the limitations of human nature, we have to meet God. I will tell you, my friends, the most responsible thing on earth is to live, to have life, to have its responsibilities; to carry about with you every day an immortal soul and walk and live among men is a tremendous responsibility. You have got to meet God with your life. You have got to meet Him at every corner of the street, every turn in the road of life. You will meet Him in the day in the blooming flowers and at night in the twinkling stars. It is God that fans the gentle zephyrs in your face. You have got to meet God everywhere and I tell you, my friends, with this life of yours you have got to meet God as certainly as you live. We have no right to trifle with life and gamble with opportunities. We have no right to play with the meaningful matters of immortality, for God is everywhere. God says, it is the

fool that says "in his heart there is no God." Any man that says there is no God, God says of him he is beside himself. In that particular he is a subject for the insane asylum.

I led in my early ministry a beautiful couple to the marriage altar and there with the solemnities of marital service I pronounced them husband and wife. Into their beautiful home they went and lived there happily for twelve months. A beautiful little baby came to their love and to their arms; and in giving birth to the little baby it cost this mother her life. I was there when she died, a few days after the little one came. And I shall never forget it. To her husband, now a



Dr. L. R. Scarborough

proud but broken-hearted father, as she held the baby in her arms, she said, "Charlie, this baby is God's gift to our love. It has pleased God to take me. I shall not live another hour." She said, "I turn our little boy over to you. He is an immortal soul. I charge you to guard his life. I charge you to train his mind. I charge you to lead his soul to Christ. And then I charge you to train him as a Christian man, if God leaves him with you that long. I charge you, my darling husband, to bring the only child of our love up yonder to meet me at the Judgment Bar of God." I went away from that dying pillow and that awful charge of that young mother with a new sense of what it means to live.

I tell you, my friend, life, the

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A TONGUES HERESY IN BIBLE TIMES

By EVANGELIST JOHN R. RICE

Those who are disturbed by a tongues heresy in modern times should remember that there was a tongues heresy in Bible times also.

According to Paul's epistles to the Corinthians, the church at Corinth had about all the different kinds of trouble and heresies that churches today fall into. There were divisions and contentions among them (I Cor. 1:11-13). The church members there were carnal, not spiritual (I Cor. 3:1-4). They were not able to bear the strong meat, and must be fed on the milk of the gospel (I Cor. 3:2). Some of the Corinthians were puffed up and offended with Paul (I Cor. 4:18). Worse still, there was fornication among them, a man living in sin with his stepmother and the church openly taking his part (I Cor., chapt. 5). Church members went to law one with another before unbelievers (I Cor. 6:1-8). Some of the church members ate meats offered to idols, which scandalized others (I Cor., chapt. 8). There were divisions and heresies at the Lord's Supper, and some came to the communion drunk (I Cor. 11:17-21).

With these things in mind, it will not be hard to understand that the church members at Corinth were led astray in a tongues heresy, a false teaching and false

practice on the question of speaking in tongues. And that heresy is discussed and rebuked in I Corinthians, chapter 14.

We should like to study this chapter with you very carefully. But first note several characteristics and get in mind what God's Word has for us here.

First, I Corinthians 14 does not exhort people to seek to speak in tongues. It does not even encourage them to seek tongues.

Second, it shows the folly of speaking in languages which people present cannot understand.

Third, it shows how much better is the gift of prophecy (speaking by the power of the Holy Spirit and God's revelation) than talking in foreign languages, or unknown tongues.

Fourth, certain definite restrictions are clearly given to help eliminate the abuses and abominations and confusions which had

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Editor Begins Daily Broadcast, XENT, 1140 Kilo

On 50,000 Watt Mexican Border Station Reaching 46 States, 11:00 P. M. Daily. Listen in!

By EVANGELIST JOHN R. RICE

Paul said by divine inspiration, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22). So every Christian ought to use every means possible in getting out the gospel. With that in mind I have entered into a contract with Radio Station XENT, broadcasting on 1140 kilocycles, to maintain a daily broadcast at 11:00 p. m. That will mean that we must make records here for the broad-

cast, or transcriptions, and ship them to the station.

This is in addition to a weekly broadcast on Sunday on WCBD in Chicago, 820 kilocycles at 3:00 p. m. and a Sunday broadcast at 8:15 p. m. on XENT, 1140 kilocycles. Sunday evening the same program will be broadcast twice from XENT, once at 8:15 p. m. and once at 11:00 p. m. And

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Editor Begins Daily Broadcast, XENT, 1140 K.C.

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every week night a different program will be broadcast at 11:00 p. m., Central Standard Time.

People in forty-six states regularly hear radio XENT, Laredo, Texas. The 11:00 p. m. broadcast, Central Standard Time, will be 12:00 midnight on Eastern Time, will be 10:00 p. m. on Mountain Time and will be 9:00 p. m. on Pacific Coast Time. Wherever you live in America I suggest that you try to tune in to these broadcasts or XENT, a 50,000 watt Mexican border station. We believe most of our readers can get this broadcast on a good radio. Will you try and see?

I have had much experience in radio broadcasting, beginning in 1926. I maintained daily broad-

casts in Fort Worth and Dallas at various times in the past, and a weekly broadcast for longer periods. And I have broadcast on perhaps seventy-five or one hundred different radio stations. I feel that God wants me to use this experience in radio broadcasting, and whatever gifts He may have given me, to get the gospel out through this means, also.

I will continue my full-time revival work. All the broadcasts, except occasionally the broadcast on WCBD in Chicago, will be by transcription.

I particularly think that there is a great need for the revival message, the message of an evangelist, the burning, fervent, Spirit-filled message of a soul winner,

on the air. God bless all the gospel preachers who are on the air. Many are doing good work. But we need others who are not just teaching prophesy, or doing dry Bible teaching, but preaching the Word in a fashion to change lives. I am saying, besides the others who broadcast, we need more evangelists on the air with the message of revival. So I am willing to take on myself this burden also, to get out the gospel. I must use all means and be all things possible to all men in order to win some. The broadcast will be sponsored by THE SWORD OF THE LORD. I will get no profit from the broadcast, and no salary from it.

The expense will be very heavy. Already I am paying about \$430 a month for broadcast time, that is, for the 3:00 p. m. broadcast on WCBD, Chicago, 820 kilocycles, each Sunday afternoon, and for the 8:15 p. m. broadcast every Sunday night on radio XENT, 1140 kilocycles. Now these seven additional broadcasts each week will cost an additional \$600, besides the cost of making the transcriptions and mailing them, extra secretarial help, postage expense and free literature. Altogether it will take at least \$1,100 or \$1,200 a month to support this broadcast. We are doing it in Jesus name and I believe He will stand by us in the future as He has in the past.

Now will you who read and love THE SWORD OF THE LORD and this soul-winning ministry please pray about our radio broadcast? Find the place on the dial and listen in, and write me. Then, if possible, help us to pay the bills and get the gospel out to multiplied thousands.

We will be anxious to have a word from you, a letter or card saying if you can hear me on the air. Please address all letters to Evangelist John R. Rice, 214 West Wesley Street, Wheaton, Illinois.

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How to Help Others and Yourself

By LOLA M. BRADSHAW
General Manager, Sword of the Lord Publishers

In today's mail, I picked up four letters, one right after the other, that say approximately the same thing, though they have come from people thousands of miles apart, from Oregon, from Australia, from Michigan and from Oklahoma.

The friend from Oregon wrote: "THE SWORD OF THE LORD magazine was given to me by a friend. I love to read it with all my heart. I wish to order it for two of our ministers and for myself."

From Australia we have: "Please find enclosed subscription for 3 years for THE SWORD OF THE LORD, for which I would like you to mail me each copy of the paper. A friend gave me a past issue of THE SWORD OF THE LORD and I was much impressed by its reading."

From Michigan: "I would like to subscribe to the paper, THE SWORD OF THE LORD. We had a chance to read one of the papers and would like to have them in our home and to enjoy."

And from Oklahoma: "Enclosed is \$2.00 making me a subscriber to your great paper, THE SWORD OF THE LORD. I have been greatly blessed by my reading copies that have fallen into my hands and I am already looking forward eagerly to receiving my first copy as a subscriber."

Those four people were handed copies by their friends, and each of them is subscribing for himself or herself.

What You Can Do

1. You can tell your friends what THE SWORD OF THE LORD has done for you and for your spiritual life and ask them to subscribe for themselves.

2. You can pass your copy on for others to read, either requesting them to return them to you

for others, or to pass them on themselves.

3. You can send the names and addresses of those you think would be interested in subscribing and we will be glad to send them sample copies.

4. You can subscribe for your friends and neighbors.

Have you had a kindness shown?

Pass it on.

'Twas not meant for thee alone,

Pass it on.

Let it travel down the years,

Let it dry another's tears,

'Til in Heaven the deed appears,

Pass it on.

A friend wrote recently:

"I can't go to sleep tonight before I send in two subscriptions to THE SWORD OF THE LORD for two people who need it very much. For two years I have received THE SWORD OF THE LORD and have been blessed through it."

"Mr. C. S. is a young person who is not saved. He was in an accident and has been paralyzed for almost two years. The doctors don't think he will live much longer, but of course God only knows that. If there is anything I can do to help save this lost soul, I will do it. Please send him a subscription to THE SWORD."

You, too, can be a missionary by spreading this paper. Do not hesitate to recommend THE

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There Was Another Doctor!

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we will have to take off," urged the doctor.

"You won't take any off!" The boy's voice broke with an adolescent crack, as his mother turned away, shaken. But there was no adolescence in the eyes that defied the doctor's reproachful gaze.

Dr. Conklin stalked out, nodding to the mother to follow him. As he stood in the hallway explaining to both parents about what could and probably would happen, they could hear the boy calling for his brother: "Ed! Ed! Come up here, will you?"

The brother stamped in and then they heard the sick lad's voice, high pitched with pain: "If I go out of my head, Ed, don't let them cut off my leg. Promise me, Ed—promise!"

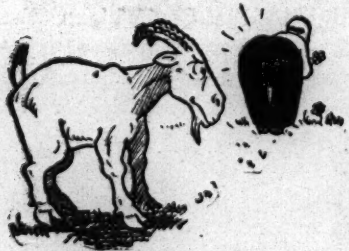
In a moment Ed came out and ran to the kitchen. When he returned his mother said, "Ed, what's your brother asking for?" "Fork! To bite on; keep from screaming."

Then Edgar stood outside the bedroom door, his arms folded. Quite clearly he was standing on guard.

Ed looked straight at old Dr. Conklin. "Nobody's going to saw off that leg!" he announced.

"But, Ed—you'll be sorry,"

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THE SWORD OF THE LORD

214 West Wesley Street
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THE SWORD OF THE LORD

Entered as second-class matter at the post office at Dixon, Illinois, under the act of March 3, 1879. Publication office, 124 East First Street, Dixon. Address all correspondence to the Editorial and executive offices, 214 West Wesley St., Wheaton, Illinois.

EVANGELIST JOHN R. RICE
D.D., LITT.D.
EDITOR AND PUBLISHER

Subscription price \$2.00 one year; \$5.00 three years. Canada and foreign countries, \$2.50 a year; \$6.50 for three years.



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Extension Staff Personalities

By EVANGELIST BILL RICE,
Associate Editor

Last summer in the Sword Conference on Evangelism at Lake Louise near Toccoa, Georgia, was a young man who had come all the way from Pennsylvania to attend the meetings. A young man, married, father of three children, graduate of Eastern Baptist Theological Seminary, a fine preacher and with a beautiful tenor solo voice, Fred Bloomer was dissatisfied with his ministry. He had spent five long, hard years in the pastorate and although his work had been blessed of God, he longed to see more souls saved and had been strangely impressed to attend the Conference at Lake Louise. He had come praying that the Lord might show him His will for his future ministry. While at Lake Louise he saw and heard the film, "He That Winneth Souls". This powerful message gripped the young preacher's heart and he felt keenly he ought to win more people to the Lord Jesus. But how to do it? Then an announcement was made to the effect that we were considering an Extension Department with workers who would show gospel films and represent the Sword, and any who felt the burden of it were invited to talk with us about it. For Fred Bloomer it clicked! He felt immediately that this was God's will for him. He talked with my brother and me about it and we, too, felt the leading of the Lord in the matter. Since then he has been showing "The Dying Thief" and "He That Winneth Souls", making his own dates, keeping a record of each meeting, etc. His letters to us have told again and again, of people who have been saved and Christians who have been blessed through the ministry of these films. He is now in full-time gospel work on our staff and is available to come to your church for a service, showing these films, giving an invitation, getting Christians to subscribe to **THE SWORD OF THE LORD**.

That he has a passion for souls I know from personal experience, for one black night he drove over 100 miles to be with me in a great union revival service. He brought his own unsaved niece with him and she was one of thirty-nine

who were saved that night! I shall never forget his great joy as the girl came forward to accept the Lord Jesus Christ. He has since won other members of his own family to the Lord Jesus. He is to be trusted completely and will do good for any church who invites him. His singing will thrill your hearts, his presentation of the sound film will prove effective and his invitation is sincere. This man will honestly do all he can to help you win the lost for Christ. Mr. Bloomer lives in Pennsylvania and will be available for adjoining states.

At the same Conference at Lake Louise we met Rev. George A. Le Fever, Jr., from Houston, Texas. Mr. LeFever is a University and Seminary graduate, has been a pastor, a Baptist pastor, for a good many years and is now pastor of a church in Houston, Texas, and is also a teacher of Languages at the famous Rice Institute there in Houston. Mr. LeFever has a burning desire to win more people for Christ and feels that God would have him do the work on our Extension Staff, showing these gospel films and representing the Sword. He has written to tell me that he is willing to serve the Lord as a member of our Extension Staff, showing gospel films to strengthen churches and win souls wherever doors are opened to him. Doubtless there are many churches near Houston, Texas, that would be pleased to have Mr. LeFever for a service.

Sword readers have already been introduced to Mr. Clarence Christopherson. Mr. Christopherson attended St. Olaf College in Minnesota, is a graduate of Red Wing Seminary and taught school in Wisconsin and North Dakota for some years. Since 1930 he farmed near Fairfield, North Dakota until last June when he felt he simply must be in full-time gospel work. He wrote to my brother, John R. Rice, editor of this paper. After a rather lengthy correspondence Mr. Christopherson sold his farm in North Dakota and moved to Wheaton where he now lives. He came entirely on faith and has been busy doing some

work here at the Sword offices and has been showing our films in Illinois. This man loves the Lord Jesus, lives a godly, consecrated life, has a lovely family and a real zeal for soul winning. We hear good reports of him everywhere he goes and feel that he would be an inspiration and blessing in any church where he is invited to show the films.

And surely you ought to meet Charles Himes! "Chuck" is a graduate of Wheaton College where he had expected to train for work as a missionary in Tibet. However, because of the rather delicate health of his wife they were rejected and Mr. Himes has felt the Lord would have him do evangelistic work in America rather than in Tibet. His wife, by the way, is one of my lovely nieces, Mary Lloyds. (One of John Rice's daughters.) We have been so proud of this fine young man. He is warm, intelligent, loves the Lord, is a sound Bible preacher—a fine man and a fine preacher! He has dedicated himself to full-time soul-winning work and we are so pleased to have him on our Staff of film evangelists.

Mr. Harry J. Hemminger has for years been a barber in Cleveland, Ohio. He wrote recently telling us that his children were now grown and educated and that he felt he must do something more important than run a barber shop. He wanted to know how he could serve the Lord even though he is not a Seminary graduate. He felt that he wanted to give the remaining years of his life to winning people to the Lord Jesus and wondered whether or not he could show our films. He bought a sound projector and two films and has since been showing them with real zeal and with blessed results. A letter has just been received telling of thirty-one conversions through his showing of the film "The Dying Thief".

Evangelist Kenneth Chapman is also now available for services sponsored by **THE SWORD OF THE LORD**. Ken and I were classmates in Moody Bible Institute and I am completely honest when I say he was one of the two best

preachers in our class (I was probably one of the two worst!) which was the second largest ever to be graduated from M. B. I. He has been in full-time revival work for some time now and if you will read the article "With the Evangelists" in this issue you will notice what a blessed ministry he has recently had in some country churches.

He attended our Conference on Evangelism recently in Chicago and we talked with him at some length about his working as a film evangelist on our Extension Staff. For years he has distributed our literature and for some time he has felt he ought to be more closely associated with our work.

Then there is the Boice and Plew Gospel Team I must mention before closing this list. A year ago, during a revival campaign in the Calvary Baptist Church in Binghamton, N. Y., two young men came to see me. They told me they felt called into gospel work but did not know just what to do or how to get started. I suggested to them that they get a sound projector and some gospel films and conduct services in nearby churches. This they did with blessed results. Both men are musical, play instruments, sing, etc., and they conduct an inspiring service. This year when I was again in New York they came to see me several times and it was agreed they were to join the Staff. They are godly men who sacrificially work at the business of winning souls.

Some of the above men are limited to certain localities but most of them will be available for services anywhere in America. Each one is thoroughly reliable, none are money-minded but gladly trust the churches in which they minister, under God, to give them an offering to care for their needs.

Kindly let me know when you would like to have a Sword film evangelist for one or more evenings in your church. Better yet, contact your friends and help me arrange for a number of services in neighboring churches. Remember there is no set charge for our service but we merely request that an offering be taken at the close of each service for our film evangelist. Write me.

EVANGELIST BILL RICE,
214 W. Wesley St.
Wheaton, Illinois

mountain indicated by God. It was Mount Moriah, where later David offered a sacrifice, and where also Solomon's temple was built and the typical offerings slain. Here at the foot of the mountain they leave the servant. The father places the load of wood on the shoulders of the son and together they trudge up the hillside, the young man carrying the wood on which he is to be offered in death. At the summit an altar is built with the wood. The son submits to be bound and laid on the altar. The gleaming knife is poised for a moment in the hand of the obedient father: another second and it will be buried in the heart of his son!

But that knife never fell on Isaac. Loudly God called from Heaven and the knife fell harmlessly to the ground. Turning around Abraham saw a ram caught by his horns in a thicket. In a flash he saw the meaning of it all. God would accept the will for the deed. The father was commanded to offer the ram in place of the man about to die. Nevertheless potentially Abraham had offered up Isaac as the son of his father's sacrificing.

Who can see this young man climbing that hillside bearing on his shoulders the wood on which he was to die and not remember that it is written, "And he bearing his cross went forth into a place called . . . in the Hebrew Golgotha"? Who can see the father and son walking together up that hillside and not recall that it was written, "God was in Christ, reconciling the world unto himself"? Who can see Abraham willingly offering Isaac and not recall the words, "God spared not his own Son, but delivered him up for us all"?

The knife never found lodgment in Isaac's heart, but when God the Father placed His Son on Calvary's cross, and because the Son of God in that hour took the world's sin upon Himself, when the knife of divine justice in God's hand was about to fall there was

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Choosing a Bride

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love stories—the marriage of the believing sinner to the Lord Jesus Christ. And so remarkable is the analogy, even to the very details of the story, that one cannot fail to see the hand of God in human history, and that He inspired the writing of this book.

There are four main characters in the story—a father, his son, a servant, and a bride. We shall consider the story in the light of these four characters.

I. Abraham the Father Is a Type of God, Our Father in Heaven

This is plainly declared in Romans 4:17, "I have made thee a father of many nations, before him [or like unto him] whom he believed, even God."

1. Note, then, the first point of likeness between Abraham and God—Abraham was called **THE FATHER OF MANY NATIONS**.

Abraham had other sons besides Isaac. Each of his sons became progenitors of a family and nation so that many Arab tribes, as well as the Jews, claim Abraham as their father. Many nations apart from Israel came from the loins of Abraham and remains on earth to this day.

But Abraham had a spiritual family as well as a family after the flesh. Paul tells us in Galatians 3:7, "Know ye therefore that they which are of faith, the same are the children of Abraham." Every true Christian, saved by faith, is a child of father Abraham. Abraham was made righteous by faith, apart from the law, and so are we. Abraham thus had a natural and a spiritual seed.

Abraham here bears an interesting likeness to our heavenly

Father. God has a twofold family. He is the Father of all men in the sense of being their Creator; he is the Father of a spiritual seed, a heavenly family, because of redemption.

It is worth mention that God promised Abraham that his seed would be "as the stars of the sky in multitude, and as the sand which is by the seashore innumerable" (Heb. 11:12). The sand may refer to the earthly people, the Jews; the stars to the heavenly seed, the believers.

2. There is a second similarity. Abraham's supreme passion was to secure a suitable bride for his son.

It was the dominating thought in that father's mind—to find a suitable young woman who would become the bride of Isaac.

And is not this the very heart of the gospel? Is it not God's supreme desire to secure a bride for His Son? "The kingdom of heaven is like unto a certain king which made a marriage for his son." That is the burden and desire lying on the great loving heart of God today. That is the purpose behind our preaching of the gospel. The mission of the church is not to revolutionize the social order: it is not to entertain the world; it is not even to minister to those already saved. It includes the latter but not supremely. Our mission is to get men and women to fall in love with Jesus Christ. That is God's passion, and that is the church's supreme task.

This, therefore, is the test I would apply to my own ministry and to the work of any and every church today. Does our heart beat in unison with God's heart in strong desire to see men saved? Are we making the winning of lost men the test of our Christian service? It is the one thing upmost in God's mind. Is it up-

permost in ours? Are we seeing souls saved? Are we working and praying for this one thing supremely? Are we measuring our success or failure by our soul-winning enterprise, or are we using some other standard? "He that winneth souls is wise"—wise in the wisdom of God. I remind you and remind myself that the master passion of God is the winning of souls for His Son.

II. Isaac the Son Is a Type of Christ

There are several men in Scripture who are preimages of Christ, but of them all I believe Isaac is the most complete type. See how the major events in the redemptive work of Christ are foreshadowed in Isaac.

1. For one thing, **HE WAS A SON OF PROMISE**.

Long years before Isaac's birth God had promised Abraham a son who would be in the line of the coming Christ. For many years they awaited the child but no child came. Then in the late evening of their lives God sent an angel and through angel lips the promise was renewed that Sarah would become a mother. Isaac was promised at the beginning, then after long weary years of waiting the promise was renewed and fulfilled, so that this son was truly a son of divine promise.

Thus also came the Son of God into the world of men. Promised back yonder in the beginning of Genesis as the seed of the woman who would bruise the head of the serpent, men waited long centuries for His coming, but He came not. Then, after centuries of waiting, the promise was renewed to the mother at the mouth of an angel, and Jesus the Son of God, and Son of Abraham, was born according to promise.

2. Moreover Isaac was **THE SON OF A SUPERNATURAL BIRTH**.

A miracle was involved in the

coming of this promised child to his aged parents. Abraham was almost one hundred years old according to Romans 4:19, his body was now dead as far as the possibility of generation was concerned. Not only so, but Sarah was ninety, and Scripture speaks of "the deadness of Sarah's womb." She was long past the time when by natural process she could be a mother, but God set aside natural law and touched the body of both Abraham and Sarah with supernatural power so that they could have a child in their advanced old age. Thus the birth of Isaac was a miracle. He was a child of supernatural birth.

Not through the gateway of natural generation did Christ come into this world. He was born of a woman by a miracle. God set aside natural law, interposed His divine power, and Jesus was supernaturally brought into this world of men.

3. Then, too, Isaac was **THE SON OF HIS FATHER'S SACRIFICING**.

The time came when God called Abraham to offer up his only-begotten son and heir. What a demand! But Abraham's faith and obedience were equal to it.

It was on a certain day that God asked Abraham to offer up Isaac. Before he went to sleep that night—if he did sleep—Abraham had taken his hands off Isaac; he had made the great surrender, and as far as the father was concerned, Isaac was as good as dead. This is borne out by the words, "Abraham rose early in the morning" to take his son to the place of death. You see, there was no struggle, no further conflict in the mind of Abraham, no holding back. It is clear that Abraham had already made the sacrifice in his heart. The actual deed could now be done quickly since the decision had been made. From that moment when the surrender was made Isaac was potentially dead.

Then it was that the father and son journeyed three days to a



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"Prepare to Meet Thy God"

(Continued from Page 1)

responsibilities of life, is one of the chief responsibilities of this old world. And I will tell you in view of the Judgment, in view of immortality, in view of God who walks and lives among us, you and I have no right to trifle with our lives.

There is another sphere in which we have got to meet God and that is the sphere of our influence. Every man casts his shadow. Every man has his influence. It is either for good or for bad. Sometimes it is good, sometimes it is bad. Oh, the responsibilities of the things we set in motion by our influence. My friends, you have got to meet God with your influence. You cannot lead your child to hell and not have heaped on you at the Judgment Bar of God the responsibility for your neglect.

A lawyer, an unsaved man, in a central city in my state, had a little boy eleven years of age or younger. One morning the snow had fallen on the ground. It was the lawyer's habit as he walked from the house to the main street, down the street to his office, to stop in at a saloon for his morning dram. On this morning as he walked with his law book under his arm making tracks in the snow, he heard a sound and looked behind him to see his little boy just reaching as far as his little legs would let him and stepping and stepping and stepping. He turned and said, "Son, what are you doing?" The little boy said, "Oh, nothing, just stepping in Daddy's tracks." He sent the

child back into the house; but he was unable to send away from his soul the words of his little boy. When he got down the street to turn into the saloon he remembered what his little boy had said. He went on up to his office and sitting down opened his law book and read on every page, "Stepping in Daddy's tracks," "Stepping in Daddy's tracks," "Stepping in Daddy's tracks." Greatly disturbed he opened his mail. In every letter he read "Stepping in Daddy's tracks," "Stepping in Daddy's tracks." And that man became conscious of the responsibilities that he had on him in his life before his child and became a great Christian lawyer.

I wonder tonight how many of us are conscious of the fact that we have got to meet God with our influence.

There is another sphere in which we are to meet God and that is the sphere of death. Sooner or later there will be crepe on our doors. Within less than one hundred years from now there will not be a man or woman that I speak to tonight above the ground. And in that solemn ordeal everyone of us will have to meet God. I have seen all classes and kinds of men and women die. I have seen men shot down and die in their tracks. I have seen them linger with long diseases and finally fade and die. I have seen the little child, I have seen the woman ninety-four years of age die and pass out into the other world. I will tell you, my friends, that everyone of us will

have to meet God in that solemn hour that is just ahead of us, the awful hour of death. I ask you tonight, are you prepared to meet God with your life?

You may blot out the future and put out the fire of hell and shut the door of heaven and say there is no future life. If that be so, I want to be a Christian in this world. I want to have the joy and the power and the pleasure and the comfort and the blessing that come from Christ's religion, if there is no future. Are you prepared to meet God with your influence? As you prepared to meet God in the solemn hour of death? Are you prepared to meet Him? God help you if you are not to get ready now to meet God.

There is another sphere in which you have got to meet God and that is beyond this vale of tears, this life of toil, it is beyond the grave, it is beyond the resurrection. You have got to meet God at the Judgment Bar—that day for which all other days were made. And you will be helpless there, my friends, just as you are in the hour of death. Oh, the hand that would reach out to help you when you come to die will fail of its power; and that hand that would reach out to come to your help at the Judgment Bar of God will fail. You have got to stand at the Judgment Bar of God either in your own shoes or in the shoes of Jesus Christ. Are you prepared tonight to live or to die or to stand at the Judgment Bar of God? Now, this scripture says we have got to meet Him. There is no way to evade it. There is no way to avoid it; and I will tell you, my friends, when you come to the Judgment Bar of God you are not going to be able to turn off on somebody else the excuses for your sins.

One morning early my telephone rang. Somebody at the other end of the line said, "Mr. So and So has shot himself almost through the heart and he is calling for you." As soon as I could get by his side I was there. It was a home of poverty, a home of sin, a home of neglect. For two weeks this man had been on a drunk, and recovering from the drunken spree found himself sick and discouraged and took his own pistol and shot himself. He took me by the hand at seven o'clock in the morning and I was unable to get free from his grip until eleven o'clock when his hand fell pulseless at his side. I begged him for hours to give his heart to Christ. Just before he died I called his family in. His oldest boy fourteen years of age came and hugged and kissed his father goodbye. I will never forget what that father said to that son. And then the children one after another came, until the sixth one, the baby came. And then he came to bid farewell to his faithful, his good wife who was a Christian. He took her by the hand, still holding on to my hand, and said, "Molly, you have been a good wife. For these sixteen years you have had to do all the praying; you have had to do all the Bible study, all the teaching of the Word of God to our children. You have had to do all the church going, all the godly living. I have not helped you at all." He said, "Molly, for sixteen years you have stood for me in religion. Now, I am dying I want to know if you are going to stand for me at the Judgment Bar of God." The pale, sad-faced woman with tears covering her face, turned to me for an answer and I said, "Old fellow, you have thrown off on God here and your faithful wife has done everything she could for you; but at the Judgment Bar of God you will have to stand in your own shoes. You have got to come to God's Judgment and face your record and face your sins." And he died and went out without God, unprepared to die. I will tell you, my friends, it is a terrible matter to live these years of curs and spit in the face of God and turn His righteousness and His Son and His religion out into the scrap heap. This scripture—

"Prepare to meet thy God," says

you must prepare. And the Bible tells you how to prepare to meet God.

The Way of Preparation

There are two ways to prepare to meet God being handed out to the world today. One is prepare by works, by good deeds, by ceremonies, by church membership and prepare by submitting to the ordinances of the church and prepare by liberality, by subscribing to a creed, or by going through a religious performance. There are those that are teaching the doctrine that men can be saved by works.

And then there is a doctrine that is made perfectly plain in the Word of God, the way of salvation by Jesus Christ, by faith in Him, by the working of the Divine Spirit, by the new birth that comes through Jesus Christ, by His grace, by His imputed righteousness. There is that way that is laid out before men.

In 1896, having finished my course of training in an eastern school, I came back home, and about the 19th of June I landed in Waco. I picked up the morning paper. It spoke of a great wreck on the trains going into and coming out of New York City. Three hundred Knights of Pythias on one train going into New York and another train loaded with passengers was coming out on the same track and there was a terrible collision. Some forty or fifty people were killed. Everywhere the paper said there were the dying and the crying and the wounded and everywhere there lay the dead; and when they began to pull away the rubbish they found the engineer of one of those trains. He was crushed under his engine and just a little life was left. In his right hand he held a piece of yellow paper on

which was written the orders that the chief dispatcher had given to him. Tears were running down his face and blood was rushing from his mouth and in a little while he was dead. But amid the cries they heard him say, "Somebody gave me the wrong orders!"

When you go to make a map for anybody in this world, you had better be sure that you give it according to the New Testament. Now, I do not know anything about the next world except what Jesus Christ Who has come back from the next world tells us; and I thank God I believe everything He says about it. God pity the man or the preacher in these days of evolution and these days of rationalism and these days of destructive criticism that would cut out one leaf of that Old Book. He is as bad as the sailor who throws away his compass and chart and starts out without anything to guide him across the seas. I thank God that I stand on it foursquare and accept it as God's old Book and the chart for the soul; Jesus Christ has made plain the way of salvation. Do I speak tonight to an inquiring soul? I do not want to give you the wrong orders. I do not want to meet

(Continued on Page 5)

Choosing a Bride

(Continued from Page 3)

no man on earth, nor no angel in Heaven who could stay that divine flow. There was no human or angelic intervention when Jehovah put His Son to grief. Yet God did not hesitate. He so loved the world that He gave His only begotten Son. Bless God for Calvary, where for us Jesus became the Son of His Father's sacrifice.

I. But further, ISAAC WAS A SON OF RESURRECTION.

When Abraham unbound the cords that held his son to the altar and Isaac, rising up from that place of death, embraced his father, this striking scene was a picture-prophecy of the resurrection of Christ from the dead. Scripture itself declares this. In Hebrews 11:17-19 we read, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. . . Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." The whole scene on that mount, we are here told, was a divine preintimation of the death and resurrection of our Lord Jesus Christ.

III. The Servant in This Story Prefigures the Holy Spirit.

It was after the death and resurrection (in type) of Isaac that the servant was sent forth in search of a bride for the son.

1. Mark that, COMMISSIONED BY THE FATHER, HE WENT FORTH IN THE NAME OF THE SON.

In John 15:26 we read, "The Spirit of truth, which proceedeth from the Father," and in John 14:26, "The Holy Ghost, whom the Father will send in my name." Clearly the servant represents the Holy Spirit.

2. Note also that THE SERVANT DOES NOT EXALT HIMSELF.

He speaks only of the father and the son. You will not find the servant's name in all of this story. All he will say is, "I am Abraham's servant." How blessedly true of the Holy Spirit whom the Father sent into this world. Jesus said of Him, "When he, the Spirit of truth is come . . . he shall not speak of [or from] himself; but whatsoever he shall hear, that shall he speak" (John 16:13).

3. Again, THE SERVANT SHOWS THE RICHES OF THE SON TO THE BRIDE, AND

GIVES PART OF THEM TO HER.

That is the mission of the Holy Spirit in the world today. He shows to the believing sinner the riches and glories of Christ. He tries to get us to fall in love with Christ by showing us the riches of His grace and the glory of the new life. Even before Rebekah said she would go to Isaac, the servant gave her a foretaste of the riches of the son. And the sinner, before he believes, is the recipient of the goodness and mercy of God. What blessing in life is there that we do not owe to God in Christ? Through all the gifts of His goodness—health, home, loved ones, daily provision and preservation, the Spirit is trying to lead us to know and love the Saviour.

4. THE SERVANT URGES REBEKAH TO LEAVE ALL AND BECOME THE BRIDE OF THE SON.

This is identically the work of the Spirit in this age: to present the fact of Christ to sinners; to declare to them His glory; to present to them His gifts; and to urge them to leave all and follow Him. He is doing it in every gospel service and sermon, speaking to hearts through the tongue of man and the printed page, speaking to you who read this message, making Christ real to you, and winsome, and desirable, and moving upon your will that you might be willing to rise up, forsake all, and follow Christ.

5. THE SERVANT LED HER FORTH TO MEET THE SON IN A FAR COUNTRY.

This the Holy Spirit is doing. Led by the Spirit, the believer travels along the pilgrim way to meet the bridegroom at the end of his journey.

No doubt as the servant led Rebekah along he would speak to her about Isaac. He would tell her about his looks, his personal comeliness, his great possessions: he would tell her about the home that was all prepared for her, and the welcome that awaited her arrival. She could not see with her physical eye the home and inheritance that would be hers through this marriage, but the servant would describe to her the glory that lay ahead.

This, bless God, is the work of the Spirit as He guides the believer to the heavenly home. "Eye hath not seen, nor ear heard,

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"Prepare to Meet Thy God"

(Continued from Page 4)

you at the Judgment Bar of God and have you point your finger at me and say, "He gave me the wrong orders."

What sort of preparation ought a man to make to be saved. They are laid down in God's Word—two steps to God and eternal life—just two. There are not a thousand. There are not twenty-seven. There are just two steps to God.

Repentance

That first step is repentance. Step up on it tonight. What is repentance? It is turning away from your sins. It is giving up the love of your sins, your affection for everything that you know to be wrong in your life. It is turning right about with a new view and a new vision of God. And I tell you, my friends, it is giving up all of your sins. You cannot come into God's Kingdom with one hand open and the other hand behind your back holding on to something displeasing to God. You have got to make a clean breast of your sins and God makes it absolutely necessary for you to give up your sins. There is no substitute for repentance. Baptism is not a substitute; a good moral life is not a substitute, an oil well with its streams of money turned into the Kingdom of God is not a substitute. Old John D. Rockefeller with his multiplied millions has to come like any other sinner into the Kingdom of God. That is the first step to God.

There sat on the front seat in a great meeting one afternoon a little boy nine years of age and an old man eighty-three years of age. That was the first time in fifty years that the old man had been in church. He said, "For sixty years I have been an atheist and denied God and His Son and the inspiration of His Bible." The old man was a surgeon of almost state-wide fame. That little boy from a good family in that community and that old atheist sat there together. I got on my knees in front of them and told them the same story. I said to the little boy, "You have to give up your sins." I said the same thing to the old doctor. I said to both of them, "You have got to come the same way. As the snail and the long-necked giraffe had to go into the ark by the same door, you will have to come into the Kingdom the same way."

Faith

The next step is faith in Jesus Christ, a personal acceptance of Jesus Christ. It is more than an intellectual or a moral matter. It is a spiritual matter. You may accept Jesus Christ as a historical person and yet go down to hell. I will tell you, my friends, if you haven't got religion below your collar button, you haven't got any. Now, I believe tonight that every man and woman that has given up their sins and trusted in the Lord Jesus Christ, whether they have joined any church or all the churches or no church, they are saved by the blood of Christ. And I believe any man in or out of the church who has not done that is going to hell unless he changes. He has to do those things—trust in the Lord Jesus Christ, give up his sins; and when he does that there comes Christ into his soul, a new hope, a new joy, a new peace, a new grip on the life that now is and is to come.

Things to Remember

First, my friends, prepare to meet God and do it now. In this important matter there are some things I would like for you to remember. First I would have you to remember that you do not have many opportunities where there is a favorable atmosphere in which to be saved. Now I will tell you when you come to think of it there are but few opportunities that men have where there is a favorable surrounding in which they may be saved. I spoke to a man today who has been and seems to be now a gentlemanly fellow. He has not been inside of a church for more than five years and he has lived all these years in a community where there are many churches. He said to me, "It has not been because I

have not wanted to go; it is because I am just a busy sinner and I have been absorbed in business." Just now and then there come into communities great wide-sweeping revivals that reach anything like a majority of the unsaved men. And in their homes there is not much religion. The habit of family prayer has died out. And family religion seems to be in most cases a dead issue in these days. I thank God a man can be saved anywhere or at any time that he will turn his heart to Jesus Christ.

There is another thing I want you to remember, that it is not going to be an easy matter for you to be saved. You have the habits of a lifetime. Many of you have the passions and temptations of many years on you; and it takes a man to break away from those difficulties. It is a big job to make preparation to meet God. It is worthy of the attention and the time and the talent of the biggest and best men in your community. Oh, tonight that you may know that you have to break away and ride over your difficulties in order to settle this great matter.

There is another thing that I want you to remember, that facing these difficulties and overcoming these temptations you have a great deal to help you. You have got Jesus Christ and the Divine Spirit and the cooperating help of God's people on your side. You have the Bible on your side and the prayers of your mother, the prayers of God's people on your side. I wonder tonight there is another man here like the one who was here last night. A big, fine-looking man, an oil driller, after the service came to me and said, "Did you preach in Mangum years ago?" I thought a minute and said, "I did." He said, "My old mother heard you preach then and she wrote me that you would be here and told me by all means to come and hear you." I bless God that before he got away from this tabernacle he was prepared to meet God. Oh, the influence of a mother's prayers and letters. I pray you in Christ's name to make preparation to meet God and make it now.

I have read this New Testament through looking for one thing and I did not find it—a promise for the good of a unsaved man in the future tense. It is no there. All the promises for the good of the unsaved in God's Word are in the present tense. They are NOW. Now is the day of salvation. Come to Christ now. God help you to know that God is on your side for salvation now. Before tomorrow morning God's wrath may fall on you and He promises a now salvation. I won't promise you that you can be saved tomorrow if you come to this tabernacle. There may not be any tomorrow for you. This tabernacle may be in a crevice in this old world. God help you to know that if you are to make preparation to meet God with any certainty of success, you have to do it now. Oh, my friends, prepare to meet God.

My Decision for Christ

You have read the wonderful sermon by Dr. L. R. Scarborough, who has now gone to be with the Lord he served so well. Now listen to an earnest plea by the editor of THE SWORD OF THE LORD. Dr. Scarborough was my teacher. I have heard him thank God that he had taken the hand of over twenty thousand people who came to claim Christ publicly as Saviour. Being dead, he yet speaks to your heart, pleads with you to prepare to meet God.

If you are still unconverted, if you have never until today accepted Christ and trusted Him to be your own Saviour from sin, will you take Him this moment? Will you depend on Jesus Christ now to forgive your sins and save your soul? Will you now prepare to meet God by repentance and faith? If you will do so, turn your heart this moment away from your sins in honest repent-

A Tongue's Heresy In Bible Times

(Continued from Page 1)

grown up in Corinth, and which would grow up in other churches and movements down through the years.

Not a single authentic case of people speaking by a gift of tongues, miraculously speaking foreign languages, is mentioned in this chapter, I Corinthians, chapter 14. It is a chapter of instructions, not on how to speak in tongues but how not to speak in tongues. It is encouragement to seek other gifts instead of the gift of tongues. With this in mind, let us study the chapter more carefully.

1. The Languages or Tongues Referred to in I Corinthians 14 Are Natural Foreign Languages, Not Heavenly Languages

It is an amazing matter to find how the Bible commentators down through the years have misunderstood the tongues discussed in I Corinthians, chapter 14! Fanciful fringes of Christians down through the centuries have thought that speaking in tongues meant some ecstatic utterance given from God, which the speaker did not understand and those who heard did not understand, some heavenly language not known by men anywhere. Such is far from the truth. The commentators unfortunately have often gone by such testimonies of men and not by the Word of God in this matter. Speaking in tongues, in the Bible, simply meant talking foreign languages. The commentators who think in terms of some heavenly, unknowable language get that idea from the heretical extravaganzas, not from the Bible.

That is clear, first of all, from the great example of Pentecost when the Spirit-filled disciples were given the power to speak in the language of some sixteen different nationalities of people who were present and heard them speak "in our own tongue wherein we were born," they said. Quite manifestly the discussion of Pentecost is the central Bible passage on speaking in tongues, and that is the outstanding Bible example, beyond any doubt. But the use of "tongues" there was simply

ance and depend upon Christ to forgive you and save you. Say yes in your heart to Christ! Then sign the statement below, copy it in a letter or card and mail it to me at once. The moment you trust Him, Christ will forgive you and save you. And I will send you a letter of counsel and encouragement. Oh, in Jesus' name, prepare to meet God this moment! Will you do it? I will expect to hear from you in a letter like the following:

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois
Dear Brother Rice:

I have read the sermon, "Prepare to Meet God," by the late Dr. L. R. Scarborough. I know what he said is true. This moment I confess to God that I am a sinner, I repent of my sin and accept Christ as my own Saviour. Here and now I trust Him and depend upon Him to forgive all my sins and save my soul. By God's help I will claim Him as my Saviour and earnestly strive to live for Him.

Signed

Address

(From the book, "Prepare to Meet Thy God," now out of print. Published by George H. Doran Company. Copyright holder, Sunday School Board of the Southern Baptist Convention. With grateful acknowledgment and thanks.)

speaking in foreign languages. It was done in Acts, chapter 2, by a miraculous gift of God, but the languages themselves were foreign languages known and used by other people and understood by them when spoken at Pentecost. There is no reason to suppose that the gift of tongues anywhere else in the Bible meant anything else than what it meant at Pentecost. When the Bible speaks of tongues, it means languages, natural languages, foreign languages. It does not mean some heavenly, or spiritual, or unknown babble of sounds. The pattern of Pentecost must apply to any other Bible cases of the miraculous gift of tongues.

But many verses in I Corinthians, chapter 14, on the tongues heresy in Bible times show that natural languages are meant. For example, verses 10 and 11 say:

"There are, it may be, so many kinds of voices in the world, and none of them is without significance. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me."

There are so many kinds of foreign languages in the world, this Scripture says, and every one of them has definite meaning. Therefore, Paul says by divine inspiration, any one who hears such a language and does not understand the meaning of it would be a barbarian to the speaker and the speaker would be a barbarian to the hearer. Clearly he is referring to natural languages.

Again verses 23 and 24 show that the apostle, writing by inspiration of the Holy Spirit, refers to natural tongues, foreign languages, which cultured and educated learn and which "unlearned" people might not know. Those two verses say:

"If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all."

If all in the church speak foreign languages, and there come in some unlearned people, they will not understand what is said and they would think that these people were mad, that is, insane. But if all were to prophesy, we are told, that is, speaking by divine inspiration but in their own language, then the unbeliever and the unlearned who might come in, would be convinced and convicted by what he would hear. You see, the Scripture here is clearly speaking of some natural foreign language that educated people in that big cosmopolitan city knew and that "unlearned" or ignorant people did not know. A learned or educated person would not understand a heavenly language any quicker than an ignorant or unlearned person would. So the Word of God is here speaking of natural languages.

And let us remember that the Greek word *glossa*, here translated *tongues*, is used in the New Testament fifty times and never once it is used to teach that there is some heavenly speech that no mortal would understand.

Some would use the second verse in this fourteenth chapter of I Corinthians as evidence that the Holy Spirit is here speaking of some heavenly tongue, not natural foreign languages. In verse 2 Paul said:

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries."

But that Scripture simply says what is obvious, when you think about it. If you talk in a foreign language to people who do not understand you, then you talk to yourself and God but not to

anybody else, for nobody else understands.

That is the reason that verse 28 says:

"But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

That is, if a man would speak in a foreign language and there is nobody present who understands it and can tell the other people what one says, then since he cannot speak the language of those present, let him keep silence in the church and he can do his praying and his praising to himself and to God. He would understand and God would understand, but others in the church, not knowing that foreign language, would not understand.

Speaking in tongues, then, means speaking in foreign languages. And that is what it means in this fourteenth chapter of I Corinthians.

2. The Heresy Rebuked in I Corinthians 14 Was Not a Miraculous Gift of Tongues, But Simply Presumptuous Use, Without a Miracle, of Foreign Languages

In the church at Corinth God had distributed many gifts of the Spirit. Many people suppose that some Corinthians had received the gift of tongues and that they went about promiscuously, whenever they chose, speaking miraculously in other languages whether people present understood them or not! They caused confusion, they neglected prophecy, they left the impression on unsaved people that they were crazy, and yet some would have you believe that all this was done by the miraculous power of God! No, the tongues that were in use at Corinth were not the miraculous gift of tongues. They were simply foreign languages misused by carnal people who wanted to show off and make a big impression in the church. They spoke languages that they knew, but which other people present might not know, and thus they did wrong. This misuse of foreign languages was an imitation of the gift of tongues but was not the gift of tongues.

Where in the Bible did God ever give a miracle and allow it to be misused, used for an evil purpose? I challenge the reader to find even one such case in the Bible.

God does give us talents, and we sometime misuse them. But a talent is a gift which we have from birth, which is left to us and we may use it or not. If I have a talent for music, and sing, that is not a miracle. And when I sing with natural talent, it is not God singing. God may bless my singing.

(Continued on Page 6)

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A Tongue's Heresy In Bible Times

(Continued on Page 6)

ing if I sing for Him. He may despise my singing if I do not sing to please Him. But it is not a miracle and God is not manifest in a purely natural talent. The Holy Spirit may anoint my singing and by filling me with the Holy Spirit make it useful. But the voice itself is a natural talent. So one may misuse a talent for making money, a talent for public speech, a talent for art. Those are natural gifts. But a miracle is an entirely different matter. When God allows any man to work a miracle, it is God Himself working, even more than the man.

God miraculously used Moses and his rod. He had Moses stretch out his hand and the Red Sea opened. Later the Red Sea closed on Pharaoh and his host. God had Moses strike the rock in the wilderness with his rod and water gushed out to quench the thirst of the starving millions of Israel. When Moses held his hands up, God miraculously gave victory to the Israelites against the Amalekites. There were wonderful miracles done through Moses' rod. But do you suppose that Moses could therefore go about and use that rod in any way he pleased for his own pleasure, or even in sin? Could Moses use that rod to strike a rock and command it bring forth silver and gold to make him rich? Could Moses use that rod and threaten people and so compel them to make him king, and to do his bidding, perhaps to surrender their wives to him? The thought is a foolish thought. God's miraculous power was in the rod only as God chose to put it there. It was God who opened the Red Sea and who closed it, killing Pharaoh's host. It was God who brought water out of the rock. And God would have withdrawn His power any moment the miraculous power was about to be used in sin. God is not a party to sin and wrongdoing.

Peter, in the fifth chapter of Acts, said the word and Ananias and Sapphira fell dead. That was a wonderful miracle. God Himself struck Ananias and Sapphira dead, though Peter was the one who had the gift of miracles in this case, it seemed. God worked with Peter. But suppose that Peter had said, "Well! Here is a way I can use to make myself rich and famous and have my own way!" Suppose he remembered everybody who had once wronged him and set out to have them struck dead, as was Ananias and Sapphira! Suppose he had turned to the other apostles and demanded that they make him a pope, to be absolute ruler of Christendom, and suppose he had threatened to have them struck dead as he had Ananias and Sapphira struck dead! Does anybody believe that God would have allowed Peter to retain this miraculous power for misuse? Would God have entered into sin by continuing His miraculous power on a person using this power for sinful purposes? That is unthinkable! God does not sin! God does not put His miraculous power on people for the purpose of sinning.

Just so, God does not give the gifts of the Holy Spirit to people for their own purposes.

Consider the wonderful signs and gifts that are promised to those who have faith for them in Mark 16:17, 18.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Does anybody believe that God would continue His miraculous power to cast out devils on one who did it for his own pleasure and for gain? Do you really believe that God gives people miraculous protection to take up serpents and drink deadly poison just as a show or if they set an admission fee and make money out of the miracle? Do you believe that God would allow the miracle-

working power of laying hands on the sick so that they should recover, and do that regularly, in a manner that would be sinful and hurtful, to make one rich, while he brought reproach upon Christianity? I do not believe it!

Well, right in this same beautiful cluster of promises is this one, "They shall speak with new tongues." Notice that speaking in tongues is not promised to everybody, just to those who believe for speaking in tongues. That was evidently the case at Pentecost. But do you believe that if people started to misuse the gift of tongues (remember, that was a miracle at Pentecost), if they started for their own pride and sinful self-will to speak in other languages so that Paul needed to write a letter rebuking them and urging them to stop their sinful practices—do you believe that God's Holy Spirit would continue to give them this miraculous gift in that case?

Take the illustration used by the Holy Spirit through the Apostle Paul in this same fourth chapter of I Corinthians. Here is a church full of people, with unconverted people and ignorant people present in the audience. The church all begin to speak in foreign languages and the unconverted people and the ignorant people scoff and laugh and say that they are crazy! And this brings reproach on the cause of Christ. That was the case at Corinth. Certainly that was the condition which Paul was definitely reproving. Now do you believe that God Himself gave His power for that kind of a disgraceful affair?

Let's put it in another way. Suppose that these Christians at Corinth had a miraculous gift of tongues and misused it. Suppose we say that they had confusion, they made an unseemly spectacle, they made of themselves barbarians to those who heard (that is the term used in verses 10 and 11), and appeared to be crazy to the unconverted people and unlearned who were present. If that were so, God was in them working this miracle all the time and they were misusing the miracle. Then God was the author of the confusion there. Then God was the author of their ignorance and God was the helper in their sin. And then God puts it in the heart of Paul to rebuke the sin which He, God, had helped the people at Corinth to commit! No, that is unthinkable.

In fact, verse 33 plainly says, "For God is not the author of confusion, but of peace, as in all churches of the saints." They had confusion over tongues at Corinth, but God was not in the confusion. It was not a miraculous gift of tongues that caused the confusion. It was a simple but unjustified use of foreign languages in the service by carnal church members.

The same kind of church members who came drunk to the Lord's Supper, who had divisions, who could not be given the strong meat of the Word because they were carnal and so must be fed on milk, the same kind of Christians who went to law with brothers before unsaved men, the same kind of Christians who took up for the man living in adultery—these Corinthians, carnal as they were, though saved, had a tongues heresy. They began to speak in all kind of foreign languages in the public services, putting on a show, and imitating the gift of tongues. And this the fourteenth chapter of I Corinthians clearly rebukes.

Another evidence that it was not a miraculous gift that Paul was discussing through divine inspiration in I Corinthians 14 is what he says in verse 18, "I thank my God, I speak with tongues more than ye all." In the original Greek "the oldest MSS. has the singular 'in a tongue [foreign]'" says Jamieson, Fausset and Brown. Now if Paul ever had a gift of tongues the Bible does not mention it. When Paul

was filled with the Holy Spirit first, in Acts 9:17, no mention is made of the gift of tongues. Paul wrote fourteen of the twenty-seven books in the New Testament, over half of the whole New Testament, (if we include Hebrews, as I believe we must). We know more about Paul from the Bible than about any other Bible character except possibly David. And we have far more of his own words about himself than from any other man mentioned in the whole Word of God. And there is never a mention of Paul speaking miraculously by a gift of tongues. Without any word in the Bible to the contrary we believe Paul must refer to the language, Koine Greek, in which Paul wrote his epistles and preached, though it was a foreign language, not his native Aramaic.

No, Paul simply meant, "I preach the gospel in another language than any of you. I am an educated Jew, a man of Tarsus, a Roman citizen, brought up in Jerusalem at the feet of Gamaliel, a leading Jewish teacher, and now preaching over the whole Roman empire to people of many races. I speak more often in a foreign language than any Christian in the church of Corinth." Paul did not mean that he had the gift of tongues and spoke in some heavenly language, some unknown language that had no meaning to men, simply for his own enjoyment. No, no! We know that Paul preached the gospel in practically the whole known world of his day. He preached at Jerusalem, at Antioch of Pisidia, at Corinth, at Ephesus, at Athens, at Rome. By divine inspiration he says that he would go to Spain (Rom. 15:24). Paul, one of the best educated, most widely-travelled men of his day, spoke more often in a foreign language than any of the poor, carnal church members at Corinth!

And that indicates that the kind of languages of which he was speaking at Corinth was natural languages which people had learned and which they used foolishly, as a show in the public services.

If you will take this position, that the tongues spoken of in I Corinthians, chapter 14, means simply foreign languages and used without the miraculous gift but simply as people had learned these foreign languages, the meaning of the whole chapter will become quite clear in your mind. And that fits the whole chapter and solves the problems that are raised by it.

3. Why the Tongues Heresy Arose in Bible Times and in Many Ages Since

A very serious lesson for Christians today is found in the case of these Corinthian Christians who fell into a tongues heresy. We have called attention to many of the carnal traits and failings of this church at Corinth. But it was a great church. Paul had said to them:

"That in every thing ye are enriched by him, in all utterances, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." —I Cor. 1:5-7.

This great church had as many gifts from God, had manifested as many gifts of the Holy Spirit as any other church in Bible times, we understand. And if Christians in that church were misled on the tongues question, it is not surprising that many others since that time have gone wrong also.

We ought to earnestly consider, then, why they were led wrong in this matter and fell into confusion and bad practices and sin on the tongues matter.

First, there was division and strife among the people, some for Paul, some for Cephas (Peter), some for Apollos. This prideful spirit led them into trouble. They grew to know so much, they thought, that they need not even listen to Paul, the apostle who founded the church and who won most of them to Christ! Such pride, such a feeling of superiority leads often to heresies.

There are certain heresies that always appear among some of the

best Christians, not only the poorest ones; among some of the better-taught people, not only the most ignorant ones. A pharisaic attitude leads to self-opinionated ideas in doctrine. So these proud and haughty, carnal Christians at Corinth who fought each other and disregarded Paul's counsel, set out to prove themselves better than others. The least of the gifts they magnified as if it were the greatest and began to imitate it by ordinary, carnal means, speaking in foreign languages. And even today some of the most earnest Christians are led into heresy on this tongues question. Worldly Christians, may be misled by Jehovah's Witnesses, by Unity, and by Christian Science. But it is the Christians who fast and pray, the Christians who believe the whole Bible, the Christians who are enthusiastic and fervent, who fall into the tongues heresy or who may claim sinless perfection, or fall into other errors concerning the work of the Holy Spirit. Heresies and false doctrines about the Holy Spirit are specially attractive to the most earnest Christians, though not the best informed ones.

Then we ought to remember that carnality in itself leads to heresy. The accusation of the Holy Spirit through Paul, that these Christians at Corinth were carnal, not spiritual (that is, that they were worldly-minded, that they understood fleshly things better than spiritual things), shows why they were susceptible to this heresy and wanted to show off by speaking in tongues. Carnal Christians who want to make a show in the flesh, who want to appear especially pious, are more apt to set out to have something other Christians do not have and thus prove that they are better! Let us beware of sinful pride. And spiritual pride is the worst kind of pride. That was back of the big show these carnal Christians at Corinth tried to make by talking in foreign languages.

But the fundamental weakness of these Corinthian Christians, which led them to such extra-

gant teaching and practice of the use of foreign languages and the imitation of the spiritual gift of tongues, was that they saw the incidental things instead of the fundamental things. They were more concerned about the outward than the inward. They were more concerned about the temporal than the eternal. They were more occupied with the incidental than with the most important things. In thinking about Pentecost, they thought more about speaking in tongues than they did about getting out the gospel. In the church, they thought more of their own enjoyment in speaking in foreign languages than the edification of the church.

Paul was referring to their sinful majoring on minors when he said in I Corinthians 14:4, "He that speaketh in an unknown tongue edifieth himself [that is, he enjoys it himself when he speaks in a foreign language in the church]; but he that prophesieth edifieth the church."

Again in verse 5 Paul insists "that the church may receive edifying."

Again in verse 12 Paul said, "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." That is what the carnal Corinthians had forgotten! They were making a public show for their own enjoyment instead of the building up of the church.

These Corinthians had been children in understanding, as Paul tells them in verse 20. But he exhorts them, "but in understanding be men."

How many Christians today are most concerned about their own feelings, their own emotions! Many people want to be filled with the Holy Ghost, they say, or "receive the baptism," they say, because they want a great ecstasy of feeling! I have read many and many a book by good people of the Pentecostal movement. I have

(Continued on Page 7)

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We implore you, dear Christian reader, to remember these brave Hebrew Christian missionaries and other Hebrew Christian survivors in devastated Europe. They have lost everything and depend on us to help sustain them by our prayers and gifts.

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How To Help Others and Yourself

(Continued from Page 2)

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A Tongue's Heresy In Bible Times

(Continued from Page 6)

read, I suppose, hundreds of tracts by people of the various tongues groups, and have read many, many testimonies published in denominational papers by them. And again and again they stress what a feeling they had! What wonderful visions they enjoyed! What an ecstasy it was! And particularly, of speaking in tongues, they have told me personally, and they have often published, that there is such a joy as one could never know except by speaking in tongues!

O dear reader, whoever you are, get your mind on the main thing! If you are to give a testimony or an exhortation in church, then do it not for your own enjoyment, but for the edifying or building up of the church! Do it that all may profit, not that you may be thought as so good and so wise and so spiritual, and that you may have enjoyment.

In the gift of tongues at Pentecost (and that was clearly a miraculous gift of the use of foreign languages), there was the clear purpose of speaking the gospel so that people might be saved. The disciples had waited in the upper room until Pentecost, waited for power that they might carry out the Great Commission and be witnesses for Christ in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. So they had in mind the high and holy purpose of preaching the gospel. They had been commanded to preach the gospel to every creature and in all nations, beginning at Jerusalem. When the blessed power of God came upon them, they set out to fulfill that command. As a result, there were some three thousand souls saved in Jerusalem and added to them that day. The gift of tongues was intended to be a sign to the unconverted, when they should hear the gospel in their own language in which they were born.

Paul mentions this fact in his rebuke of the carnal Corinthians. In I Corinthians 14:21, 22 he says, by divine inspiration:

"In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe."

In verse 21 above the Spirit of God reminds us of the fact that the people at Pentecost heard the

gospel in their own languages—Jews from Rome heard the gospel from the lips of those who by nature had other tongues and other languages; those from Arabia heard the gospel in Arabian, by those who were by nature of another tongue and language. But the sad fact is, we are told, that at Jerusalem, and then around the world, wherever the gospel was preached a few Jews were saved, and then the rest were blinded and rejected the Saviour, just as they rejected Jesus at Jerusalem, and just as they rejected the preaching of Peter and the apostles at Pentecost and thereafter.

Then verse 22 tells us plainly that foreign languages are for a sign, "not to them that believe, but to them that believe not." When God really gave the miraculous gift of tongues, it was in order that the unsaved might hear the gospel in their own tongue and so understand that God was seeking them and calling them to be saved. But in the church at Corinth they had started out to using foreign languages (not the miraculous gift, of course, but their own natural use of foreign languages in a kind of imitation of the gift of tongues), in the church and among believers, for their own enjoyment and to show off before others.

And even today, wherever the tongues movement goes, the tendency is exactly the same as it was in this heresy at Corinth. People set out to speak in tongues, not to the unsaved in their own language, as people did at Pentecost when they had the real, miraculous gift of tongues, but in their own services, and among believers, and somewhat for their own pleasure and joy and to prove to others that they are filled with the Spirit and are more spiritual than others!

O dear reader, when you think about the fullness of the Holy Spirit, do not think of something for your own ecstasy. Do not think of and seek for something that will give you a reputation for piety and let everybody think how spiritual you are! Do not expect something to show off before others. If you want spiritual gifts, do not seek tongues but seek to prophesy. At least for us today that would mean we should seek to speak with the power of the Holy Spirit upon us, in the language that people understand, in order to edify the church when we testify among Christians, and in order to win souls when we speak to them.

WITH THE Evangelists

By the Editor

Evangelist Jim Mercer Has Blessed Revivals

Evangelist Jim Mercer of 605 S. Appletree Street, Dothan, Alabama, has been having some good revival campaigns. Pastor Aubrey W. Henderson, of the First Baptist Church, St. Clair, Michigan, writes as follows about a meeting with Brother Mercer.

"We just closed a fine evangelistic campaign here with Evangelist Jim Mercer. It was a good meeting. The attendance was good for the Christmas season. There was some of the deepest breaking up and conviction in the services that I have ever seen.

"The Spirit of God was poured out on us with deep movings—on a number of occasions, sobbing that could be heard all over the house. It was one of those meetings one hates to see close.

"There were some twenty-eight or thirty-five professions of faith. Many came back to the Lord and were revived. Many family altars were started.

"This was the greatest breaking up the church had, as far as I have learned, for thirty years.

"The pastor had been praying for a new car—which he needed badly—for some time. Brother Mercer felt led to get a fund started to buy a new car. The church responded with a good start to that end."

Brother Mercer also held a revival campaign with Rev. Elbert Yeatts, pastor of the Baptist church of Blue Ridge, Virginia, and the pastor reports the following results:

121 decisions for salvation and assurance

62 converts baptized

50 professions of faith in outside engagements

102 church members came forward for full surrender and re-consecration

25 new tithers.

Many new family altars were established.

Brother Mercer himself says, "Brother Yeatts had done a fine job of preparation and a revival spirit prevailed upon our arrival. He reports the revival fires are still burning, with souls still coming to Christ in every service. I'll be in Owen Sound, Ontario, in January, and in Calgary, Alberta, for February; then in Detroit, Michigan, for March. I'll appreciate the prayers for those who believe God is not only able but willing to send mighty revivals in '49.

"God bless you in a mighty way. We pray daily for your ministry.

"Yours for a mighty harvest,"

(Signed) "Jim Mercer"

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BOB JONES,

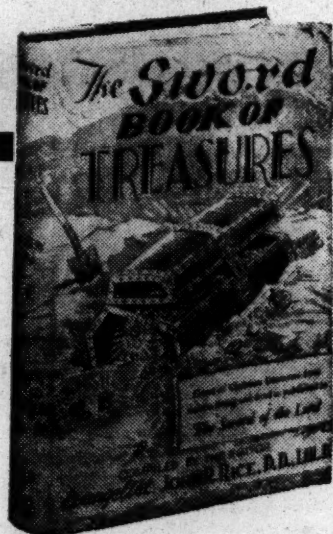
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Choosing a Bride

(Continued from Page 4)

neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Cor. 2:9, 10.)

How we should thank God for the gracious loving ministry of the Holy Spirit! By Him we are led to Christ; by His power we are kept through faith unto salvation, ready to be revealed in the last time; by His illumination we journey along the pilgrim pathway, our eyes filled with the vision of the city of God where awaits the lover of our souls.

IV. Rebekah, the Bride, Is a Type of the Church

The fourth character is the bride, and this is perhaps the most personal part of our message. Rebekah represents the believing sinner who becomes part of the bride of Christ. Not the similarity:

1. SHE WAS A CHASTE VIRGIN WHO BECAME THE BRIDE OF ISAAC.

The chastity of Rebekah is set forth in Scripture and not without significance, for the church which she typifies is, in God's sight, of virginal purity. Paul said to the Corinthian Christians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2). With all her faults, the true church, because robed in Christ's perfect righteousness, stands before God spotless and pure;

Clothed in His righteousness alone
Faultless we stand before the throne.

2. SHE WAS THOUGHT OF, AND CHOSEN, BEFORE SHE KNEW ANYTHING ABOUT IT.

The father, son, and servant had entered into a covenant to visit her, call her, enrich her, give her a safe journey, and provide for her a glorious future, long before she knew anything about it.

How gloriously, wondrously true of the church! In Ephesians 1:4 we are told, "According as he hath chosen us in him before the foundation of the world" (Eph. 1:4). Think of that, Christian. You and I were chosen before we were born. Our names were written in Heaven before they were written in a birth register on earth. Long before we were born God planned to visit us, call us, receive us, empower and enrich us, and to bring us into His heavenly family as His sons and daughters. This is the mysterious fact of God's sovereign grace in election. I cannot explain the mystery of it but I glory in the fact of it.

There are some thoughtless people who allow the mystery of God's election to keep them from Christ. They say, "If I am to be saved, then I'll be saved regardless of what I do." My friend, if you do not of your own free will accept Christ as your Saviour, you will never be saved. If you do not arouse yourself from your sleep of death, if you do not forsake your sins and seek Christ, you will be forever lost.

Whoever among men wants to be saved, may be saved. God says, "Whoever will, let him

take the water of life freely."

That is man's side of salvation. Above the door of salvation God has written, "Whoever will may come." When we enter that door as believing sinners we are saved, and are now in the family of God. But lo, and behold, above the inside of that door we now read, "Ye have not chosen me, but I have chosen you." That is, you find you are one of God's elect, chosen before the foundation of the world. The problem, however, and the mystery of it, need not trouble us. Aren't we inside? You see, election is a family secret. It has nothing to do with those outside the family of God. They can come in if they want to but if they do not want salvation, if they do not want to go to Heaven, then why complain against God for not taking them into Heaven when they have plainly said they do not want to go there?

3. But notice further, REBEKAH FELL IN LOVE WITH A MAN SHE HAD NEVER SEEN.

You talk about love at first sight! Why, this young woman had never once seen the man. She had heard of Isaac, she had had the young man described to her, but never once had she ever set eyes on the one with whom she found herself in love.

And of the church it is said, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls" (I Pet. 1:8, 9). Think of the wonder of it! There are thousands, aye millions, of intelligent people on this earth who love a man whom they have never seen. The age of miracles past? Is not that a miracle? Millions of people on earth who love a man named Jesus Christ, love Him enough to die for Him if need be, yet this man they have never set eyes upon. They are the blessed ones "who have not seen, and yet have believed."

How was it possible that Rebekah loved Isaac before she ever saw him? It was because of the ministry of the servant. How he delighted to describe his master's

son! How he revelled in telling her of Isaac's personal comeliness, his integrity, his kindness, his great wealth! He made Isaac so real, so attractive, so desirable to Rebekah that she was willing to turn her back on her mother, her brother, her home, her whole world, put herself in the keeping of a stranger, and start out to meet a young man with whom she had fallen in love but whom she had never once seen.

Yes, there are multitudes on earth who are as certain of the existence of Jesus Christ in Heaven as they are of their own existence. They know that Jesus lives; they know that He sits at the right hand of God; they know that He has gone to prepare a place for them: they know, as surely as they can know anything, that they will some day look on His face for the first time. They know this by a faith imparted to them by God's Holy Spirit who has come to take the things of Christ and reveal them unto men. "Whom having not seen, ye love."

4. Moreover, REBEKAH WAS PRESERVED AMID THE DANGERS OF THE JOURNEY.

"And the servant took Rebekah and went his way." Over a waste, howling wilderness for three hundred miles, past every lurking danger from man and beast, surrounded by the bodyguard of this servant, she was presented safely to Isaac at the end of the long journey.

This is the assurance God gives to every believer today. We are

"kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). Notice that—kept by the power of God, not our own power. If it depended on our power we would never get there. But God, who saves us, keeps us. At the end of His ministry Jesus said to His Father, "Of those whom thou hast given me, have I lost none." Bless God, the Holy Spirit will also be able to say that of every believer at the end of His ministry! Oh, the comfort of this in a day such as ours—"kept by the power of God!"

5. REBEKAH WAS PRESENTED BY THE SERVANT TO THE BRIDEGROOM.

While they were travelling along the way, suddenly the son appeared, coming forth to meet her. She said, "What man is this that walketh in the field to meet us?" The servant told her it was Isaac. She then dismounted and prepared to meet for the first time the man she loved. "And the servant told Isaac all things that he had done." Picture the scene—the servant telling the story of his successful quest, the meeting at the well, the proposal of marriage, the acceptance, and now—here comes the bride! The servant would rejoice in the successful end of his venture, and we may be sure Isaac was proud to receive this lovely young woman described as "very fair to look upon."

And this, dear friends, is the hope of the church as she journeys along, led by the Spirit—the hope that at any moment the Son

may come forth to meet her: "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

6. Finally, ISAAC AND REBEKAH MET IN AN OPEN FIELD AT THE CLOSE OF THE DAY.

I would not mar this lovely story by being over-fanciful in its interpretation; yet I cannot pass over the closing scene without noting this interesting detail. The son left his home to meet the bride. He came out part of the way to escort her back to the place he had prepared for her. Out in the open field, as the sun was setting in the western sky, the bride and bridegroom met face to face. Then together they entered the bridal chamber and the story comes to an end.

Christ and His church will meet at the end of this day of grace in the open field of the sky. Jesus Christ will descend from Heaven and the church, translated, will meet Him in the air. He will come again and receive us unto Himself. So shall we ever be with the Lord.

Oh, what joy and holy pride will fill His heart as He leads us back into the place prepared for us and where will take place the marriage supper of the Lamb! His that day will be the joy of bringing many sons to glory. What a glorious day also for the church! The trials of the journey a thing of the past, hope changed to realization, faith now become sight, she will see His face, whom having not seen she loved.

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